EAST WEST 東西報

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China Archaeological Finds Exhibition Opens: The Chinese Social-Cultural Event of the Year

By BRADFORD WOO

SAN FRANCISCO — After 7500 viewers had spent the earlier part of the day passing through in quiet awe, more than a thousand supporters of the Exhibition of Archarological Finds of the People's Republic of China joined that evening to celebrate the opening at a Chinese Sponsor's Premiere Night in the Asian Art Museum.

All the major names responsible for bringing the Exhibition to the city, including Ambassador Huang Chen of the Chinese Liaison Office, attended, capping the private showing of the 385-piece collection following the public opening. The event climaxed a day officials in the State Department in Washington D.C. hadsaid was just "not possible."

(Bradford Woo photo)

Opening day visitors watch the procession of 2nd century AD bronze Yao chariots.

PRAISE

Ambassador Huang, whose recommendation Cyril Magnin felt was most influential in bringing the exhibition to San Francisco, praised the museum for its remarkable presentation of the archaeological treasures and spoke optimistically of the "continued development of friendship between our two countries."

All political tastes were indistinguishable throughout the night, as much of the Chinese community gathered to see a part of their heritage. Judge Harry Low, co-chairman of the Chinese-American Committee which sponsored the premiere, said he was "thrilled with the turnout. The total event can only make us bask in pride with the feeling of being a Chinese."

It was the behind-the-scenes work of Judge Low along with the other co-chairman, architect Thomas Hsieh, that crowned the efforts of Mayor Alioto, Cyril Magnin, and museum director-curator Yvon d'Argence, bringing eventual success to the long campaign to have the Exhibition stop here before permanently returning to Peking. In 1973, the only U.S. cities scheduled for the exhibit were Washington D.C. and Kansas City.

ATTEMPTS

In the middle of 1974, d'Argence admitted that their attempts were failing; in fact, "I must tell you that most people gave up." Nevertheless, when Ambassador Huang arrived in San Francisco early this year, Judge Low and Hsieh were among a group of Chinese-Americans who joined Alioto and Magnin in honoring and entertaining him. The next day, Hsieh invited Ambassador Huang on a tour of the wine country north of San Francisco. With wine and words, Hsieh shared his hospitality and hopes; a week later, a letter form Liu Yang-ch'iao of the Exhibition delegation was sent to the chairman of the Asian Art Museum here saying, "I conveyed to the proper authorities your desire to show the Chinese exhibit in San Francisco and to strengthen the ties of friendship between the people of San Francisco and the people of China."

By February, all the papers were signed and the Exhibition was on its way. A National Endowment for the Humanities grant of $275,000 to sponsor the exhibit was matched by contributions from local banks and corporations. The Chinese-American Committee enlisted the support of a number of Chinese in the community who have never been combined before, and who contributed not only money, but intense interest for this single project.

COMMITTEE

H. K. Wong, coordinator for the Committee, said it was "heart-warming to see so many people working together." He promised that the "Chinese-American Committee" would continue to function, for "anything that enhances the image of Chinese should be welcomed and supported." Even if the next major art exhibit was to come from Taiwan he confidently assured that now "we have a committee which can work again."

Not surprisingly, the exhibition was met with acclaim in San Francisco. The Examiner's art critic described the collection, which is expected to draw 750,000

Continued on page 4

The Sound of (China) Music

See Page 5

Chinese Hospital Okays Clinic, Signs Contract for Construction

By RICHARD SPRINGER

SAN FRANCISCO — Finally.

The Chinese Hospital has signed a contract with Cahill Construction for the building of its outpatient clinic, and demolition of two old buildings at Jackson and Powell, across from the hospital, began last weekend.

The Cahill contract, reputed near $5.5 million, was signed June 6, and while it is a beginning, it is also the end of a long, winding road towards the clinic.

* * *

"The outpatient facility could become one of San Francisco Chinatown's success stories, or it could generate one of its most entangling controversies"

—East/West, June 13, 1973.

That statement proved prophetic and an understatement, at least regarding the controversy generated by Chinese Hospital's plan to build an outpatient clinic. For the past 2½ years, the Chinese Hospital board and administration have argued, fought, compromised, and stalemated through board meetings, demonstrations, and a court suit.

COSTS

While a Hill-Burton federal subsidy has remained static at $871,801, inflation has been corroding the value of the dollar and construction costs have driven the estimated cost of the project from about $3.37 million to about $5.5 million.

Another more fundamental question at stake during this period was the issue of who runs Chinese Hospital. Throughout most of 1973-74 two factions, both of whom could be considered members of the conservative hierarchy of Chinatown, locked horns in board meetings and a court suit over a disputed election. One faction, led by restaurateur Park Louie, backed the construction of an outpatient clinic. Another group, headed by pro-Taiwan power Foo Hum, opposed it. Some doctors suported the clinic, while others were very lukewarm. Administrators were caught in the middle.

Chinatown newspapers editorialized and reported on every board meeting and almost every Chinatown organization became involved due to the unique set-up of the Chinese Hospital board, which draws its members from fifteen different Chinese associations and organizations.

PRESIDENT

Early this year in a surprise move, a compromise candidate stepped forward and took over the presidency of the Chinese Hospital board. With, seemingly, everything to lose and nothing to gain, Steven Fong, an influential businessman and power in the Chinese Six Companies and Chinese Chamber of Commerce, took over the hot spot at the head of the board.

Fong stunned conservatives and liberals alike by attending marathon meetings, keeping a low profile, and convincing neutral or wavering members of the board to support the clinic. Outpatient opponents who thought that Fong would scuttle the project were very upset.

Dr. Rolland Lowe, who accompanied Fong to many association briefings, compliments him for his endurance and patience. One hospital administrator gives Fong credit for the recent final 11-4 ratification vote that gave the outpatient clinic the go-ahead.

FINANCING

Firstbank Mortgage Corporation of Seattle is loaning the hospital about $3.2 million under a 3 per cent federal subsidy at 9.056 per cent interest and another $1,063,764 federal FHA loan unsubsidized at 9.056 per cent. Bank of Orient, where Fong is employed, has loaned the hospital $350,000.

According to the administrator

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EDITORIAL

THE GILDED GHETTO

San Francisco Mayor Joseph Alioto's repeated declarations at the Office of Community Development public hearings that "Chinatown is not a ghetto . . . Chinese people stay there because that's where all the action is" are very disturbing.

First, they directly contradict highly publicized reports by his own staff that the Chinatown population is seven times that of the San Francisco average; that over one-quarter of the city's substandard housing is in Chinatown, that outdoor space for Chinatown residents is one-ninth the minimum standard for San Francisco; and that rents in Chinatown have increased fifty per cent since 1960.

Second, the mayor's not-a-ghetto claim obviates his previous public appeals for federal funds to assist Chinese immigrants in San Francisco. This spring, he urged passage of Congresswoman Patsy Mink's "Gateway Cities" Bill to assist newly arrived immigrants. As a member of President Ford's National Advisory Committee for the Resettlement of Southeast Asian Refugees, he has conducted a conference on Asian immigration. His June 19 statement negates and reverses his prior position.

We are fully cognizant of the fact that Chinatown is quaint and exotic to those who do not have to live here, that it is accordingly attracting more than its due share of tourist money, that it imparts a certain ring and appeal to political rhetoric, that it is a convenient tool for those who are interested in hopping on the Vietnamese refugee bandwagon, as a stepping stone to something bigger and higher.

However, beneath the gilded exterior, Chinatown is a community of human beings, persons who need decent housing, employment, health, education, and social services. Such services cannot be implemented adequately without funding. And the funding that is now avilable is, after all, for community development.

The Mayor's Office is now preparing a proposed program for spending the $6.8 million federal funding, before public hearings to be held in August.

We have paid our share of the taxes. We should now demand our fair share. Let our Mayor and Number One Public Servant know.

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LETTERS TO EAST WEST

What Asian Unity?

To East/West:

I am deeply bothered by Emory Lee's apparent rebuttal (E/W 6/25/75) to Connie Yu's warning on the Vietnamese exiles (E/W 5/14/75).

In his article Lee says "No definitive study has yet been published or compiled which gives us an accurate and comprehensive socioeconomic profile on the more than 120,000 Vietnamese refugees now in the U.S. or Guam" and then he says, "statistical finds remain open to question because of the sampling techniques utilized"; but he goes on to quote figures anyway to give "an initial assessment."

Having recognized the non-existence of any reliable studies, Lee quotes unreliable figures and upon those nebulous figures accuses Asian Americans who are hesitant to give a blanket welcome to all of the Vietnamese as being "self-serving." He said the figures were questionable and then used those figures to "disprove" Connie Yu's argument that wealthy Vietnamese who cooperated with the U.S. against their own people were among the refugees.

On the contrary, when Yu wrote her article, it was when the first planeloads of exiles landed in America. The media were quite efficient in photographing those first Vietnamese to arrive. A week before the liberation of Saigon, Nguyen Cao Ky was quoted as saying he would fight to the end, and the local press photographed his bejeweled wife arriving at Travis Air Force Base. One week later, Ky was flown to the U.S. courtesy of the American taxpayers. In a later interview, Ky bemoaned that he "only has $32,000 on which to live."

If Lee read Victor Marchetti's book on the CIA, he would realize that the Vietnamese agents and collaborators of America's genocidal policies in Southeast Asia would be the first ones processed in and out of the refugee camps. No studies would have been started in time to document those persons Yu was warning us about. Any future studies, however well-documented and reliable, will *not* reveal those "refugees" who were immediately cleared by U.S. authorities who knew prolonged confinement of certain Vietnamese might endanger "national security" (they know too much about secret American operations in Southeast Asia), or their identities might be discovered by other Vietnamese in the camps who may have reasons for seeking revenge. Such was the case of the high-ranking Vietnamese general who headed the South Vietnamese secret police who was immediately processed out of the camp and sent to Canada for fear other refugees might find it propitious to take matters into their own hands.

I have heard from a Chinese-Vietnamese friend who visited Camp Pendleton that the Chinese in the camp are being denied equal treatment by the Vietnamese. The Chinese are denied access to the public address system; Vietnamese "leaders" have obtained teachers to teach English to Vietnamese-speakers but no arrangements have been made for Chinese-speakers; and Vietnamese thugs segregate the Chinese and supervise their movement within the camp. What does Lee have to say about Asian American "togetherness and unity" on this point?

The American involvement in Southeast Asia left permanent wounds and scars on Asians and Asian Americans alike. To say that bombings, napalming, defoliation, and tiger cages can be forgotten in the name of "recognizing a common bond and to be able to work together in common cause is capturing the essence of what being an Asian American is all about" is not only irresponsible but encourages blind faith. I challenge Emory Lee to find ten Asian Americans who can agree on what it means to be "Asian American," let alone ask and expect Asian Americans to include newly arrived Asians to join in an Asian American consciousness and unity.

To East/West I have several questions: Why was Connie Yu's article edited and Emory Lee's article printed in totality? Why was Emory Lee given credit for being a board member of Asian Americans for Community Involvement (AACI) when Connie Yu is also a board member of that same organization? Was Lee's position an official ACCI position?

Sincerely,
Katheryn M. Fong
San Francisco

(Any newspaper, of course, retains its right to edit articles as it sees fit; in Ms. Yu's case, the editing, as explained in a note accompanying the article, was necessitated by lack of space. We did not mention her board membership because we did not know of it. —Ed.)

FAR EAST SPIRIT

To East/West:

I am writing this letter to inform you that we the patients of Atascadero State Hospital have started a new club in this hospital called the "Spirit of the Far East." The main purpose of this club is to educate the general population of this hospital about the culture of the people of the Far East. We want to exchange information and share the same interests and experiences to other people such as your newspaper.

This club is made up of people from different cultural backgrounds who want to better understand our relatives and friends of the Far East by building a bridge of love, tolerance, and understanding and the will to create a peaceful atmosphere.

Sincerely yours,
Carter Yuen
Club Editor Member
Dave Haggberg
Club Sponsor
Atascadero, CA 93422

WHAT GHETTO?

To East/West:

Re: *Chinatown Not A Ghetto*

I am glad that Mayor Alioto has set the record straight. Chinatown is not a ghetto! At least not in 1975.

The young radicals are using the same old one-sided rhetoric only to suit their aims—getting freebies from local and federal governments. That means your money and mine.

They will tell you about the youth gangs, tong gamblings, poverty-stricken immigrants and sweat shops in Chinatown. But they ignored the fact that Chinese owned almost all of the most valuable properties in and around Chinatown; that more than 50% of the properties on sale in recent years in the Richmond and Sunset Districts are bought by Chinese; (If you're a renter in the better parts of the City, there's a good chance that your landlord may be Chinese.) that there are 13 banks or savings and loans associations in Chinatown; that at least one bank or SL opened every year for the past five years; (In a recent scandal, one SL admitted its Chinatown branch has $78 million in assets.) that there are no business failures in Chinatown and that the unemployment rate is the lowest despite the recession.

Chinatown is unique, certainly not a ghetto.

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HOSPITAL

(Continued from p. 1)

of Chinese Hospital, C. J. Yang, construction should be completed in 18 to 24 months. Cahill Construction met June 20 with Chinese subcontractors and civil rights groups to develop ways to increase Chinese participation in the project. Yang feels Cahill is being cooperative.

The executive director of Chinese for Affirmative Action, Henry Der, says Cahill "came over very positive" at the meeting in seeking Chinese trainees in the construction trades and in seeking minority contractors. Two Chinese-owned contractors, Pacific Automatic Sprinklers and H. T. Lew Plumbing, have already been subcontracted for the project. Der urges Chinese interested in construction jobs to contact CAA or the Apprenticeship Opportunities Foundation.

Yang expects to release his accounting statement for Chinese Hospital for 1974 in a few weeks. He projects that the hospital will have a modest increase in earnings over the 1973 total of $48,000. Much of the surplus will be due to retroactive Blue Cross Medicare adjustment that tabbed the real hospital bed costs for 1974 as $149 per day instead of a $121 that was tentatively allowed last year.

In the outpatient clinic, doctors would be the vendors and tenants and form an association under the administration of Chinese Hospital. Two floors of the clinic would be for doctors' offices and the other three floors are for supportive facility space.

What Fong's entrance into the clinic controversy will mean for his political future is uncertain. It could rise or fall depending on the success or failure of the outpatient clinic.

The contract was signed June 6 between Chinese Hospital and Cahill Construction Company. Chinese Hospital board president Steven Fong and John Cahill (seated) sign the contract, while (left to right) Chinese Hospital lawyer Ernest Goldsmith, hospital chief administrator C. J. Yang, David Low, chairman of the building committee, Sam Y. Chinn of the building committee, and Mr. Chaban of Cahill Construction look on.

MEETING TO PLAN HEALTH FAIR

SAN FRANCISCO—The Chinatown Community Health Fair will have a general meeting July 9 for people interested in helping plan this year's fair. The themes this year are "Health Care is Our Right" and "Fight Cutbacks." A short film about last year's fair will be shown at the meeting, at the Asian Community Health Clinic, 799 Pacific Ave. The meeting begins at 5:30 p.m., and the public is welcome.

New X-Ray

Thanks to foundation grants and an aggressive radiology department, Chinese Hospital has a new, modern x-ray machine. A one-year-old machine from the recently closed Harkness Hospital in San Francisco has been purchased by Chinese Hospital for $45,500. Radiologist Dr. Martha Mottram sought out grants to purchase the machine and she and the other two radiologists at the hospital contributed $1,500 toward its purchase.

The William Irwin Foundation contributed $30,000 and the James Irvine Foundation awarded a grant of $14,000 for the machine. The Fleishhacker Fund added $1,000, and a memorial in honor of the recently deceased grocer K. P. Fong, father of Chinese Hospital board president Stephen Fong, added $1,600 to the total.

—R.S.

'Chinatown Is Not a Ghetto' —Alioto Challenges Pleas for Federal Funds

SAN FRANCISCO — "Chinatown is not a ghetto." At least not in Mayor Joseph Alioto's eyes. "Chinese people stay there because that's where all the action is." The mayor made — and repeated — his assertions in questioning the pleas of Chinese community representatives for federal funds for new and rehabilitated housing, better parks, a neighborhood facility, and traffic improvements to assist the elderly in Chinatown. His response took place at a public hearing June 19 at the Office of Community Development.

ACTION

The Mayor's Community Development Bureau organized the hearing to solicit citizen input for disbursing $6.8 million in federal community development grant funds to begin January 1, 1976.

June Quan, president of the board of directors of the San Francisco YWCA, testified on the need for new housing. The mayor commented, "I wonder if most of that (housing density) isn't by choice, rather than circumstances."

Quan indicated that as many as eight persons may share a single room in Chinatown. But Alioto responded: "I know of some of these situations, which are quite good, where they're all employed and they want to be in the center of things."

TRAP

"Chinatown," the mayor insisted, "is not a ghetto in the sense that you talk of it. . . . The very substantial movement of Chinese (to all parts of the city) indicates there isn't that kind of trap in Chinatown."

In response to Quan's protest, the mayor replied, "I just think you're overstating the Chinese problems."

J. K. Choy, retired financier and maverick politician of Chinatown, appealed for funding for the Chinatown Community Services Association.

Choy, along with the younger spokespersons from the community, requested funds for a neighborhood facilities center. Ever aware of the city planning needs of the community, Choy suggested implementation of a ten-year-old plan for a pedestrian bridge over the congested intersection of Broadway and Columbus Avenue, and the removal of building height limits on commercial streets such as Grant Avenue to stimulate the economy.

EXCEPTION

Other community persons at the hearing included Doreen Der of the Chinatown Better Parks and Recreation Committee; Lambert Choy of Cameron House; Louise Yee of Ping Yen Tenants Association; Annie Chong of Self-Help for the Elderly; and Phil Chin and Gordon Chin of the Chinatown Coalition for Better Housing.

Also present was Henry Der, director of Chinese for Affirmative Action, whose organization took exception to the mayor's remarks. In a press statement released several days later, CAA declared: "Chinatown *is* a ghetto. Mayor Alioto has not done his homework," and cited statistics on housing and population density, from Alioto's own staff reports, that "contradict" the mayor.

"Mayor Alioto never hesitates to welcome filmmakers and TV producers to the 'quaint' streets of Chinatown," CAA continued, "but where is his heart when it comes to placing Chinatown on his priority list for federal assistance?"

UC Davis Prof Sues for Tenure

DAVIS, Calif.—Kenne Chang, U.C. Davis Professor of Anthropology who was denied tenure last month after eight years on the faculty, has filed suit against the University. He is suing, according to the Kenne Chang Support Committee, because he "has exhausted all means of appeal within the university system."

Dr. Chang, the only full-time faculty member of ethnic background in the Department of Anthropology, was terminated as of June 30. One of the reasons given for his dismissal was that his major publication was "written in Japanese and therefore of limited use."

The support committee is challenging the denial on the grounds of violation of due process and on affirmative action principles (East/West June 18, 1975), and his attorney, Dale Minami of Oakland, said the suit would claim that the current procedure for obtaining tenure is unfair and discriminatory.

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CHINESE WORD-A-DAY

"MASTER"

Mandarin **JU** Cantonese **JUE**

The character "master" originally meant a torch, or at least, that is what it looks like.

The dot on top symbolized flame, the strokes at the bottom were the character "wood." Then "wood" was changed to look like a lamp base, probably after the honorable ancestors began to build huts and enjoyed living indoors.

But how did a torch or a lamp ever mean "master"?

According to some scholars, the flames are the "main" part of a lamp. It was this meaning "main" which later borrowed to indicate "master."

Chairman is "master seat." "Self-master" is independent. A millionaire is a "wealth master." A creditor is a "debt master." "Master view" is subjective. "Master pen" is an editor. The Chinese called the person who officiates a wedding the "master wedding person." A decision may be called a "master idea."

The most important actor or actress in a show is called "master horn." Why? Just a reminder that he or she shouldn't blow the show away. . . .

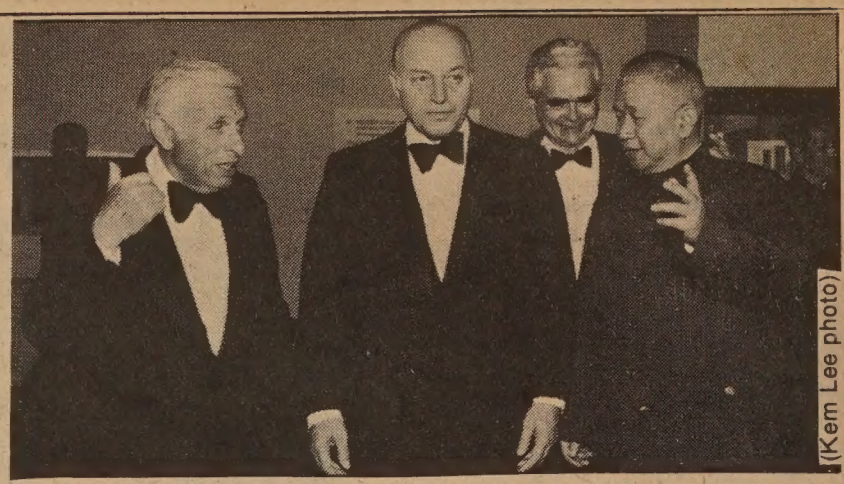
Gordon Lew

Exhibit

visitors, as "magnificent and startling . . . the objects consistently reveal imaginative, fine craftsmanship as one of the most brilliant attributes of Chinese genius. There is living fascination in what they reflect of the taste and lifelong experience of their people, either self-indulgent rulers or the masses with their daily toil, inner beliefs and sense of fun."

At the Chinese Sponsors' Premiere, visitors who had seen the Exhibition elsewhere before complimented the museum staff here for their superior visual display. Shirley Pan commented that the National Gallery in Washington D.C. did not provide either as much space or drama for their showing. Ruby Woo, who saw much of the exhibit in the People's Republic of China, said the presentation there had been poorly lit and not as complete. Dr. Thomas Jue, finally, just confessed that when he was in Paris, the Louvre was so overcrowded, he never got in to see it; now, he was glad for the Premiere night because he could walk through the Exhibition in peace.

The Exhibit will continue in the Asian Art Museum in Golden Gate Park until August 28. The Chinese-American Committee has arranged special buses from Clay and Stockton streets to the museum daily at 9:30 a.m. and 12:30 p.m. The specials will return at 1:30 and 4 p.m.


(Kem Lee photo)

Four men who helped bring the exhibition to San Francisco (left to right(: Cyril Magnin, Joseph Alioto, Yvon d'Argence, and Huang Chen.

Lecture Series On Asian Finds

SAN FRANCISCO — The archaeological finds exhibit from the People's Republic of China at the Asian Art Museum will be the topic of a series of four slide/lecture programs in July and August at the Chinese Culture Foundation, 750 Kearny St.

Dr. James Cahill, professor of art history at UC Berkeley, will begin the series July 15 with a discussion of new understandings about Chinese painting resulting from the archaeological discoveries.

Dr. Shirley Sun, executive director of the Chinese Culture Foundation, will discuss new interpretations of Chinese history based on the recent excavations on July 29.

On August 5, Dr. Michael Sullivan, professor of art history at Stanford, will describe the influence of the finds in understandings about ancient Chinese burial customs.

The series will conclude on Tuesday, August 12, with a talk by Patricia Berger of UC Berkeley, on cultural regionalism in the Han Dynasty.

The four programs, co-sponsored by the World Affairs Council, the Chinese Culture Foundation and the Society for Asian Art, each begin at 8 p.m. with a tea reception at 7:30. The cost for the series is $7.50 for members of the co-sponsoring organizations, $11 for non-members. Members may purchase tickets for individual programs at $2.50, non-members at $3. For tickets, send a stamped self-addressed envelope together with a check payable to the World Affairs Council, 406 Sutter St., SF 94108.

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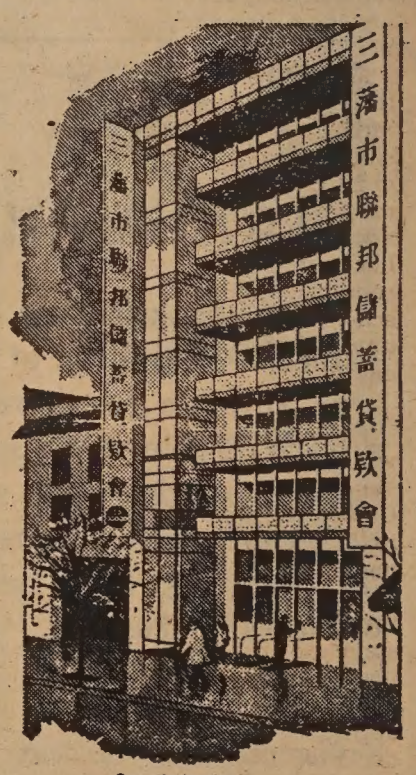
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Sing Out!
The Sound of Music in China

(Kathy Kahn is a songwriter, singer, radical organizer, and author of the book "Hillbilly Women." She is usually found on the road, doing benefits. Last September she and 21 other Americans toured China. Kahn's "primary responsibility," she said, "was to perform songs of American working people for the Chinese." This report is excerpted from an article planned for publication in Rolling Stone magazine.)

By KATHY KAHN

A Red Guard singing a number from "The White Haired Girl," a theatrical piece.

I switched on the radio in my hotel room in Changchun. It was a giant turquoise plastic box with big gold dials; a two-band set. One band picked up seven stations in the Manchurian region, all broadcasting what sounded like afternoon soap opera/musicals. The other band had two stations; one was reporting the news in Chinese and the other station was the Voice of America, broadcasting the news of Nixon being pardoned. I searched until I found Changchun's pop music station.

Most of the songs played over major radio stations were combination song/dialogue pieces or familiar tunes from the Peking Revolutionary Opera or folk music from one of China's fifty-four minority nationalities.

Radios are still somewhat of a luxury item in China, so many people have installed loudspeakers in their homes which tie in to collectively owned radio sets. The people's department stores sell radios, and after bicycles, they are the biggest selling consumer item in China.

Music reaches the masses through loudspeakers, through radios and televisions and occasionally from a phonograph record. But the major source of music is still the live performance. There are no nightclubs, but frequent concerts are presented at Cultural Centers and in schools. Every town and commune has at least one hall or auditorium.

* * *

The red sun had barely set when the first group came on stage at the Cultural Park in Canton. As we entered the Park, to the backs of the audience, first one, then another, and finally thousands of Chinese faces turned their attention from the stage to us, the "big nosed people." They smiled and simultaneously broke into thunderous applause. We reciprocated but declined the front row seats offered us, preferring to mingle with the standing-room-only crowd. The first set began.

It was a group of teenagers, an all-male band and three female vocalists. Their music was laid back and mellow, not too loud and very sweet. As I listened to the third song, I tried to figure out what they were singing about. I asked our interpreter, comrade Lo.

"It's about sanitation."

The set lasted forty minutes and the performers left the stage to wild applause from the audience. After a short intermission a lively song and dance routine began. The performers' bright costumes would have made American rock stars turn green with envy.

These performers were in their mid-twenties. The lead singers, a man and a woman, stood at the single microphone in the center of the stage. While they sang they held hands and exchanged suggestive glances. Sometimes while they were singing the chorus behind them would join in in what seemed like a joyful celebration of their romance. Every few minutes the audience would laugh hysterically. Since I'm a lover of romantic songs and funny songs, I wanted to know what this group was singing about. Again I turned to comrade Lo.

She looked at me and smiled. "It's about planned parenthood."

* * *

Victory, only in his mid-twenties, was a tour guide and interpreter for English-speaking groups visiting the industrial town of Shenyang. One night at the Shenyang Hotel I was singing for a group of teenagers and Victory was hanging out with us. I asked the audience to sing me a song. After timid apologies, they got up their courage and sang.

"That's nice," I said when they were finished, "What's it about?"

Victory translated: "It's called 'Sailing the Sea Depends on the Helmsman,' and it's about Mao Tse-tung Thought leading us forward."

I asked them about the "Yellow River Concerto," the first collectively written piano concerto, which received mixed reviews in the United States press. Some reviewers raved; others thought it represented a great collective effort but lacked imagination. The teenagers knew it well but said it wasn't so popular with the masses because you can't hum it.

I asked them to list the ten most popular songs in China today. Their choices were:

1. The East Is Red (No one in China would disagree with that choice.)
2. Sailing the Sea Depends on the Helmsman
3. Chairman Mao, You Are the Red Sun in Our Hearts
4. In Industry Learn from Taching
5. Women Hold Up Half the Sky
6. In Agriculture Learn from Tachai
7. Workers, Peasants and Soldiers, Vanguards on the Revolutionary Road
8. The People of Yienpien Love Chairman Mao
9. The Yellow River Concerto
10. The Red Flower of Tachai Blossoms Everywhere.

"Well, maybe you all can tell me something," I said. "Do you know any love songs?" The teenagers seemed confused and Victory said, no, they didn't.

"Do you know any funny songs?" I asked them.

"Funny songs?"

"Yeah, you know, like . . . sort of ummm . . . *humorous* songs," I said, struggling to make myself clear.

Victory translated "humorous" to the others. They smiled and nodded vigorously. And they began singing. The song had a lot of energy and a nice tempo. I asked them for the lyrics. It was a Korean minority song, "Yienpien People Love Chairman Mao," and it goes like this:

The red flag is fluttering over oceans and seas,
Thousands of rivers flow into the sea
And thousands of flowers blossom to the sun.

The people of Yienpien are loyal to your thought,
Ah, Chairman Mao, we love you boundlessly;
Your teaching is firmly kept in our minds.

Yienpien people wish you a long, long life.

"That's beautiful," I said, "but it's not a funny song."

Victory was fidgeting in his chair. "You see," he said, "Chairman Mao has said that we must separate what is good for us from what is bad for us."

"Well, what's wrong with laughing?" I asked. "I don't remember Mao saying you can't laugh." He laughed and went on.

"Music must be used for the revolution as should all forms of art." I agreed with him on that point, but did he think songs of love and laughter were counter-revolutionary?

"We are serious about our music," he told me. "We have songs that make people feel good — high-spirited — *humorous* songs. But we don't like decadent music like rock and roll. And no, we don't have any funny songs. All our music is political."

Being accustomed to the American tradition of employing comic relief to ease struggles, I found Victory's statement hard to accept. I wondered if there wasn't perhaps a communications problem between us. I sang a few more songs, including a funny song called "The Devil and the Farmer's Wife," which the teenagers loved. Then the teenagers left and Victory and I were alone. He leaned back in his chair and began humming.

"Do you know an American song that goes like this?" he asked and started singing *"Gone are the days . . . ?"*

"Oh sure." I sang. *"Gone are the days when my heart was young and gay, Gone are my friends from the cotton fields . . .* wait a minute . . . 'Old Black Joe!' Where in the devil did you learn that song?"

"In my school where I learned English," he said.

"But that's a racist song."

"Racist song?"

"Yeah, like . . . well, in the South of the United States they used that song to mimic . . . to *make fun* of black people."

"Black people? Oh," he said, "you mean non-Caucasians. It makes fun of non-Caucasians. I see, it's a *funny* song. Then I reckon I shouldn't sing it."

* * *

The music of Chinese bands is likely to be a combination of Eastern and Western sounds. The Chinese call this "reaching with two hands," taking the best from two cultures.

Band instruments include a Chinese violin, a six-sided cylindrical wooden soundbox covered with snakeskin and, on the back, a carved-out sound hole — in the shape of a flower. Held on the knee, it is played with a bow which passes between the two strings, bowed simultaneously for a single, blended note. It can be tuned to play with Western instruments tuned to the same key.

A Chinese guitar has three strings and resembles a fretless banjo. And the four-stringed "full moon shaped mandolin" looks exactly like its name. The eight-holed bamboo flute, called a *ti*, produces two tones. Chinese lutes look like Western lutes, but the *piba* is strummed so that all the strings sound simultaneously. Another Eastern instrument in the string section is the *taichin*, which resembles the hammered dulcimer that originated in Persia. It is a shallow wooden sound box with scores of strings. The *taichin* is mounted horizontally on a frame and struck with two light slips of bamboo.

In the horn section, along with Western horns like the clarinet, there is a *suona*, a sort of Chinese clarinet that has a short wooden barrel and sounds like a bugle. The *pungjun* and *seng* are the most unusual instruments in the Chinese band. They are a kind of pipe organ made up of a bundle of bamboo (*pungjun*) or metal pipes (*seng*) of varied lengths which are mounted on a piece of brass that has a mouthpiece. The seng has a huge variety of sounds, made by a free-vibrating reed; sometimes it sounds like flutes, sometimes like violins and always a little like a bagpipe. During the middle of the 19th century, a seng showed up at the Geneva World's Fair. Someone saw it, studied the free vibrating reed theory, and took the idea back home. That's how the harmonica and the accordion were invented. Today the harmonica and the accordion are widely used in amateur performances throughout China.

The music I heard in China can be classified into three general categories: classical Eastern; Western-influenced marching, hymnlike, or Broadway musical sounds; and folk music.

"The Red Flower of Tachai

Continued on page 7

THE MOTHER!

(Since July 1972, the Department of Health, Education, and Welfare has conducted a program in the San Francisco Unified School District to prevent venereal disease and premature parenthood. Named "Project Teen Concern," the program provides this particular health education both in the classroom and in local medical agencies.

Recently it became clear that junior high students who do not have English as their primary language were, as a group, being inadequately served. Consequently, Project Teen Concern began an intensive campaign to produce bilingual materials and train bilingual teachers. The article presented here is one of three that will be distributed in Chinese and English; their aim is to call attention to the problems of VD and too-early pregnancy. Any information or services needed can be obtained by calling 362-5728 —Ed.)

THE MOTHER!

"Mom. Mama. Mother. That's what I'll be in six months. Am I excited? I don't know. I don't think so. I *really* don't know. I guess most 'mothers to be' should be excited about their first child. One thing is for sure . . . I never planned on being a mother at this time in my life.

"My whole family is upset with me. My parent think I have disgraced them by becoming pregnant. Maybe I have . . . But why should they be so concerned now when they never paid much attention to me in the past? I'm the who's pregnant, unmarried, and fifteen . . . not them! All they ever do is work, *work*, WORK! They're never around long enough for me to talk with them. Very seldom do I ever get to *see* them!

"I used to feel so different from the other kids at school. Ever since we moved to America, I've tried to be just like everyone else. I play the same games at school, read the same books, watch the same TV programs, and talk and act just like the other kids. But somehow, I always felt different.

"I tried to relate this feeling to my parents . . . this feeling of not belonging, but all they ever said to me was 'We are in America and we are Chinese.' A lot of help *that* was. I *know* we're in America and I *know* we're Chinese. I also know that in America, everyone is supposed to be equal, the same . . . *American.* I tried to be just that . . . American.

"A couple of years ago, I started hanging around with some real fun and *cool* kids. We attended all the school and neighborhood dances. We threw our own parties and had lots of fun. At first, I felt a little uncomfortable doing a lot of the things the other kids did. After a while, I found myself doing the same things (like smoking or saying a few dirty words) with no regrets. I felt like I really belonged with this group of kids.

"Then things got heavier. Some kids began drinking. Others started having sex. When we went out to the movies, we saw people having sex and seemingly enjoying it. Sex sure seemed harmless enough . . . and enjoyable.

"One day, George, my boyfriend, asked if I would 'sleep' with him. Wow! If I said 'No,' what would he think of me? I didn't want to say 'Yes' because I wasn't sure I wanted to 'sleep' with him. Whom could I turn to for some honest advice? My parents? No. I know what their answer would be. My friends? No. I also knew what their answer would be. I had to make up my mind. George kept pushing me. He's awfully good-looking . . . I like him . . . Besides, if I didn't sleep with him, I might lose him . . .

"Well, sex was not such a big deal. Sometimes it made me feel good; sometimes it didn't. I learned one thing for sure. I have proof now and *know* that I'm just like many other girls; just like Linda Johnson; and just like any pregnant, unmarried teenager. If only I knew a few years ago, a few months ago, what I know now . . . then, maybe I can understand why so many other girls made a different decision than I."

Taiwan, Manila to Keep Economic Ties

TAIPEI — Economic relations between Taiwan and the Philippines will be maintained despite the absence of diplomatic relations between the two countries, according to officials of both governments. Officials ties between Taipei and Manila were terminated June 9, when the Marcos administration recognized Peking.

Jovito A. Rivera, general manager of the National Export Trading Corp. (NETRACOR) of the Philippines, arrived here Thursday to probe the possibility of establishing a commercial office in Taipei to promote trade between the two countries.

NETRACOR is a semi-official firm of the Philippines.

In Manila, Trade Secretary Troadio T. Quiazon said Wednesday that "the Philippines will maintain its trade relations with the Republic of China."

Quiazon said in an interview that the continuation of commercial relations between the two countries is in line with his government's policy of interdependence among nations to expand export trade.

The trade secretary said NETRACOR will establish a liaison office in Taiwan, which will serve as a coordinating office for the Philippines' export trade in the Republic of China.

Chiang Ching Conducts Summer Dance Workshops

SAN FRANCISCO — Chiang Ching, graduate of the Peking Dance Academy and widely considered the foremost Chinese dancer in the U.S., will be teaching classical and ethnic dances in San Francisco this summer.

The two dance workshops, sponsored by the Chinese Culture Foundation, are entitled Basic Techniques of Chinese Classical Dance and Ethnic Dances of Mongolian, Anhwei and Sinkiang Provinces. Each workshop consists of two two-hour sessions a week for four weeks beginning in late July at the Xoregos Dance Studio.

Chiang, now on a tour of recitals in Europe, was described by the New York Times as "a dancer of grace, humor and strength." Since her arrival in the U.S. in 1970, she has performed and lectured at numerous colleges and has been on the dance faculties of U.C. Berkeley, San Francisco State University, and Hunter College in New York, where she lives and operates a dance studio.

For information on fees and registration, interested persons are advised to call or write the Chinese Culture Foundation, 750 Kearny Street, San Francisco 94108. The organization's phone number is (415) 986-1822.

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PROPOSED SOCIAL SERVICES PLAN
FOR STATE OF CALIFORNIA
PROGRAM YEAR OCTOBER 1, 1975 TO JUNE 30, 1976

THE STATE SOCIAL SERVICE PROGRAM

To provide social services to enable the residents of California, individuals, families, and children, to restore, maintain, or enhance their capability for self-support, self-care, independent living, and for strengthening family life.

Services provided in all counties include information and referral services, protective services for children and adults, out-of-home services for children and adults, child care services, health related services, family planning services, homemaker services for adults, chore services for adults, and employment services, AFDC. Special social services are available to the Mentally and Developmentally Disabled. Additional services may be offered in special counties in the state.

WHO IS ELIGIBLE

Protective services for children and adults and information and referral services are available to all residents of California. Additionally, all persons residing in California who are recipients of AFDC or aged, blind or disabled recipients of Supplemental Security Income/State Supplementary Program (SSI/SSP) who are in need of services may receive services under the State Plan.

Child day care services, family planning services, health related services, out-of-home services for children and services to Mentally and Developmentally Disabled will be available to persons based upon gross income as follows:

Child Day Care - Sliding scale based on Family of 4 -
Maximum annual income $12,414
Other Services - Total gross annual income - Family of 4 11,822

Income levels will be adjusted according to family size.

NOTE: Except for current AFDC recipients, persons receiving child day care services may be assessed a fee based on income. Also, some recipients of Homemaker/Chore Services will be required to pay a portion of the expense.

The eligibility for those additional services available in specific counties varies and is shown in the plan.

	October 1, 1975 - June 30, 1976
MAXIMUM STATE ALLOTMENT POSSIBLE FROM FEDERAL FUNDS	$ 184,125,000
TOTAL PROGRAM BUDGET	262,648,750
ESTIMATED EXPENDITURES FOR PROGRAM YEAR - Federal	184,125,000
- State	46,086,250
- County	32,437,500

DETAILED SUMMARY OF PLAN - which includes services offered and where offered in state is available without charge upon written request or telephone to:
Title XX, Social Services Branch
State Department of Health
714 P Street, Room 398
Sacramento, CA 95814 Telephone: (800) 952-5260 (Toll Free)

COMPLETED PROPOSED PLAN is available for review by the public at all county welfare departments Monday through Friday from 9:00 A.M. to 4:00 P.M. COPIES OF COMPLETE PLAN can be purchased at a cost of $4.15 from:
Department of General Services, Documents Section
P. O. Box 20191
Sacramento, CA 95820

PUBLIC COMMENTS - Comments from the general public will be received for a period of 45 days, beginning July 2, 1975 through August 15, 1975. Send suggestions/comments, and supporting documents to:
Title XX, Social Services Branch
State Department of Health
714 P Street, Room 398
Sacramento, CA 95814

PUBLIC HEARINGS TO BE CONDUCTED

Area	Place	Dates (1975)	From:	To:
Los Angeles	107 So.Broadway, Rm.1138, Los Angeles	Monday, July 28	1:00 PM	9:00 PM
San Diego	1350 Front St., San Diego(Auditorium)	Tuesday,July 29	1:00 PM	9:00 PM
Sacramento Valley	714 P Street (Auditorium)	Thursday,July 31	1:00 PM	9:00 PM
San Francisco Bay	350 McAllister,Rm.1194, San Francisco	Saturday,August 2	9:00 AM	4:00 PM
Northern and Coastal	700 Auditorium Dr.,Redding(Auditorium)	Tuesday, August 5	1:00 PM	9:00 PM
Central California	2550 Mariposa, Rm. 1036, Fresno	Wednesday,August6	1:00 PM	9:00 PM

Mixed Media (A one-time look at various media madness)

PORN TO LOSE: Last fall we told—or warned—you about "China Girl," the supposed Chinese porno film in which the two Chinese participants got star billing but no . . . er . . . participation. Now, a second wave, or at least a wet little ripple, is upon us. "China Girl" is back, on the rerun circuit, bolstered by a review in a sex tabloid headlined "No Chink in Her Armor" and by a quote from Gallery Magazine: "Seven hot and sour wantons make this the spiciest Oriental dish of the year." (And you thought things were bad in Pekin, Illinois. . . .) Just before "China Girl's" return, a quickie called "Eroticism in the Orient" zipped in and out of a Tenderloin parlor. We somehow missed it. . . . And, now, lucky San Franciscans are being graced, they are told, with the "world premiere" of "Young and Abused," which introduces us to Lin Wo, "a new star performer." We haven't seen this one, either, but we have a feeling the ad tells it all: "Lin Wo was born in the Philippines. Her mother is Filipino, and her father Chinese. Lin was reared in China—where she learned the Oriental Art of eroticism. Lin is 10 years old. She has been living in San Francisco about a year. She likes the city, and she *loves* American men! Lin is what you'd call 'hot.' Real hot. In fact, she's dynamite." Sounds like Miss Chinatown material to us. . . .

* * *

INTERESTING BIT from (MORE), the journalism-review newspaper, about a long-held belief on the part of thousands of horse-race and numbers players in New York that tips can be gleaned from newspaper comic strips—specifically the 50-year-old "Moon Mullins" and the 65-year-old warhorses "Mutt and Jeff," which actually began on the sports page of the SF Chronicle as a handicap cartoon. We pick up the (MORE) report:

"Through the fifties and early sixties Ken Kling did a strip called 'Joe and Asbestos' in which he openly handicapped horses. Since then nobody has done a handicap cartoon in New York, but you can't convince the readers of that. Bill Gallo of the Daily News said a lot of readers relied on his drawings for tips on horses or the numbers. 'There's nothing to it, but you can't tell a horse player or a numbers player that. They concoct their own ways of looking at the world.' According to Gallo the News strip 'Ching Chow' is particularly favored by numbers players, who take their clues from the number of buttons and eyes in the cartoon.

"Gallo tells the story about how one day he opened his mail and found a $20 bill along with a note saying 'Thanks for the tip.' . . . Gallo reluctantly turned the money over to the legal department which sent it back to the reader who, presumably, after deciphering the next day's code in the comics, put it on another horse."

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EVENTS

WED-FRI., JULY 2-4
Third SF International Book Fair, Vet Building, Civic Ctr., SF.

THURS., JULY 3, 1 P.M.
Film: 20,000 Leagues Under the Sea, SF Museum of Art, free.

FRI.-SUN., JULY 4-6
U.S. China People's Friendship Association western regional conference, SF. (841-6500)

FRI.-TUES., JULY 4-8
P'ei-Ch'iang Chinese Art Club Exhibit, Chinese Library of America, 109 Waverly Place, SF.

WED., JULY 9, NOON
Slide lecture on connection between the Mayans and the Chinese by Douglas Ward; Lurie Rm., Main Library, Civic Center, SF. (558-3191)

THURS.-SAT., JULY 10-12
National Conf., Chinese Historical Soc. of America, at USF. (781-1976)

SUN.-SAT., JULY 13-19
Chinese Youth Conf., La Honda, Calif. (Katie Choy, 433-3024)

TUES., JULY 15, 8 P.M.
Lecture on archaeological finds and Chinese painting by Prof. James Cahill, Chinese Culture Ctr., 750 Kearny (986-1823)

NOW THROUGH SEPT. 27
Photo exhibit, Four Cameras in China; Chinese Culture Center, 750 Kearny, SF. Tues. thru Sat., 11-5 p.m.

Music

(*Continued from p. 5*)

Blossoms Everywhere" is purely Oriental. Peformed as an instrumental it has an incredibly haunting melody, especially when it's played on the seng. But the vocal arrangement seems to add a dissonant sound to the melody which hurt my ears. That "dissonance" is often the only difference between the Eastern and Western interpretations of a melody.

The Number One song in China, "The East Is Red," was originally an instrumental folk song from the northern Shensi Province. It has a catchy melody and when it's played on the seng it sounds purely Eastern. But when it's performed by a brass band the Oriental sound disappears and it sounds very similar to Western marching music. I caught myself humming the tune after the first time I heard it performed, and I heard it sung many times by people walking down the streets.

THE EAST IS RED

Red is the East
Rises the Sun,
China has brought forth
A Mao Tse-tung.

For the people's happiness
He works, hu erh hai ya,
He's the people's liberator.

Chairman Mao loves the people
Chairman Mao, he is our guide.
To build a new China, hu erh hai ya,
He leads us, leads us forward.

Communist Party is like the Sun
Bringing light wherever it shines
Where there's the Communist Party, hu erh hai ya,
There the people win liberation.

* * *

Chinese opera is the closest thing to purely classical Chinese music. The Revolutionary Peking Opera employs several classical styles of singing; each style has its own fixed mode, structure, rhythm, tempo and tune. The Revolutionary Operas are extremely popular with all age groups in China, and sections from the operas are performed by local amateur groups throughout the country.

Children's songs have catchy Westernized melodies or simple Oriental folk melodies. But by the time children reach primary school, they are learning and performing sections from the Revolutionary Opera.

There is no such thing as low energy music in China today. Music is a revolutionary tool used to combat counterrevolutionary tendencies and to fan the flames of liberation in Chinese souls.

There are no sexist or class divisive songs, although these themes dominated the Chinese music scene before Liberation. Counterrevolutionary musical forms and themes have been eliminated from music, censored in the first place by the masses who no longer identify with themes of sexism and classism, exploitation and oppression. You've got to have the blues to sing them.

* * *

Chinese music students learn the value of practice and discipline. Some primary school children give such skilled performances it would seem like they had been pros for years. Even nursery schools and kindergarten performers have their acts together. Young students are also taught that there is dignity in being an artist, that music is a way of educating and that performing is a way of serving the masses.

Some music students decide to make performing their major contribution to society. In Peking, the Institute of Nationalities is a college-level school of the arts. The Soviet-designed buildings, once harsh and austere, have been capped with red and yellow pagoda roofs. There is a different kind of music floating out of every building on the campus.

The most important thing about the Institute is what happens after a student graduates. The trained artist goes back home and becomes a cadre among the people, aiming to preserve the best cultural traditions of minority nationalities and to teach revolutionary ideology through the arts.

P'EI-CH'IANG ART CLUB SETS EXHIBIT

SAN FRANCISCO — The P'ei-ch'iang Chinese Art Club's annual exhibition of Chinese paintings and calligraphy will be at the Chinese Library of America, 109 Waverly Place, from July 4 through July 8. Exhibit hours are 1 p.m. to 6 p.m., and admission is free.

Chairperson of the club is Miss P'ei-ch'iang Hu. She is a student of the famous artist Chang Dai-ch'ien, and is considered by Chinese art critics as one of the best artists from Taiwan.

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CLASSI-AD

50 cents a line; $3 minimum (26 letters and spaces per line). Headline counts as 2 lines. Correct payment must accompany ad. Orders for classified ads must be signed. Send to East/West, 758 Commercial St., San Francisco, CA 94108.

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Minimum Qualifications: M.S.W. Fluency in English and Cantonese.
Salary: $12,000 per year.

Junior Social Worker—full time.
Responsibilities: Under supervision of senior worker, assist in problem solving with Chinese men and women primarily from 45 to 60 years old.
Minimum Qualifications: A.B. in Social Welfare. Fluency in English and Cantonese.
Salary: $9,600 per year.

Employment Specialist—1/2 time.
Responsibilities: Employment counseling, job finding, development of job opportunities.
Minimum Qualifications: Demonstrated ability in employment field. Fluency in English and Cantonese.
Salary: $4,500 per year.

Send resumes to Self Help for the Elderly, 3 Old Chinatown Lane, San Francisco, CA 94103. Deadline for applications is July 10, 1975.

KPFA FM, Listener supported radio in Berkeley seeks a program coordinator to have overall responsibility for air sound and coordinate programming. Radio experience is necessary and the ability to work with many people and many ideas is essential. This is a full time job paying $600 monthly, with Kaiser Health Plan. KPFA follows an affirmative action hiring policy. Send resume to Business Manager, KPFA FM, 2207 Shattuck Avenue, Berkeley CA 94704 by July 11.

KPFA FM, Listener supported radio in Berkeley seeks a half time subscriptions assistant. The job is mostly clerical, requires organizational skill and commitment. The half time job pays $300 monthly with a Kaiser health plan. KPFA follows an affirmative action hiring policy. Send resume to Business Manager, KPFA FM, 2207 Shattuck Avenue, Berkeley CA 94704 by July 11.

FOR LEASE: New office space, Bank of Orient Bldg., 6th Ave and Clement. Contact Mr. Lau or Ms. Hui at 788-7300

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PROGRAM NOTES

'Gam Saan Haak' Returns on KRON

• The six-part series sketching the history of the Chinese in America will be rerun on KRON-TV, Channel 4, starting July 5 at 5 p.m. "Gam Saan Haak," produced by KRON-TV, in association with the Chinese Media Committee, is meticulous, well-researched and large in scope, but tends to be too dry and disjointed in spots.

The first program, written by narrator Philip Choy and San Francisco Examiner reporter Ken Wong, presents the theory that Chinese junks may have made the 9,000-mile trip to America 5,000 years ago. Pottery unearthed in Ecuador is compared to pottery made in Asia around 3000 B.C. by Professor Dennis Lou of State University in New York. The large-scale emigration from Kwangtung Province and the discovery of gold in California are also covered in the first episode. The Chinese who returned to their homeland after working the gold fields were known as "gam saan haak" or the "guest from the golden mountain."

Research for the series was carried out by Choy, Wong, and Him Mark Lai. Future programs will detail the mining industry, the transcontinental railroad workers, agriculture, industry and organized labor, formation of the Chinatown ghettoes, and Chinese Americans since World War II. A Cantonese translation will be simulcast on KRON-FM, 96.5.

• If there's a film Oscar awarded for unselfishness by an actor playing straight man to his two co-stars, Warren Beatty is a runaway winner in "The Fortune," directed by Mike Nichols. Jack Nicholson is very funny in this light comedy and Stockard Channing gives a standout performance. The plot-thin movie is just a vehicle for the talents of Nicholson.

• The American premiere screening of "Koayaku," written and directed by and starring Shintaro Katsu, will be at the Pacific Film Archive in Berkeley Wednesday, July 9, at 7:30 and 9:45 p.m. The 1971 color film will not have subtitles, but "is highly visible and an English synopsis will be provided."

• Cookie Wong, a singer who opens at the Mabuhay Gardens, 443 Broadway, July 2, is the daughter of Mr. and Mrs. Richard Wong, owners of Great Eastern Restaurant. A music major at San Francisco City College, Ms. Wong was selected in a national competition to join a group of singers at Disney World for the summer season. She will be performing Wednesdays through Sundays at 9:30 and 11:30 p.m. until July 13. Dinners are served until 1 a.m. and minors are allowed.

• Channel 9's "Newsroom" has been cut in half to a thirty-minute show beginning Monday, July 7. Primary reasons for the change, according to KQED-TV president Bill Osterhaus, are "inflationary costs and the termination of Newsroom's grant from the Ford Foundation." Although Newsroom often the most in-depth coverage of local issues, it does gobble up a giant share of the station's budget. If funds can now be diverted to "Open Studio" and other programming for minority communities, there should be no complaint. But if more high-priced executives are placed on the payroll, KQED could face massive protests.

• The head of industrial development for the San Francisco Chamber of Commerce, Richard Harcourt, will be interviewed by a panel of newsmen on KRON-TV, Channel 4's "Forum" on Sunday afternoon, June 13, at 2:30 p.m. Harcourt, architect Thomas Hsieh and other Bay Area businessmen recently visited the People's Republic of China in an unprecedented trade mission to that country. Interviewing Harcourt will be host Ray Taliaferro, reporter Kevin McCullough and this reporter from East/West.

(This week's Program Notes were written by Richard Springer.)

華人先於哥侖布抵達美國？

在哥侖布之前，中國已有文物證實有此可能性。欲知究竟，請勿錯過觀看「早期在美華人」，六輯片集美國華人史——金山客之第一部。

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LA CHINATOWN

STARTING ALL OVER IS NOT NEW TO PHUONG VAN BUI

By BRADFORD WOO

SAN FRANCISCO — On Monday morning, April 21, Phuong Van Bui had two hours to run. At 11 a.m., her boss revealed she could get out of Saigon; the single C-130 cargo plane would leave an hour after noon.

There was barely enough time to find her husband and four children and bring important papers to her parents. There was not enough time to say goodbye to anyone else or remove the family wealth from a safe deposit box in a bank 25 miles away. Posing as children of an American businessman, the family rushed through four Vietnamese checkpoints and successfully boarded the plane. Within minutes, the cold, crowded C-130 flew away; that night, less than ten hours later, Nguyen Van Thieu resigned—opening the way to surrender the country to the Communists who would soon take over Saigon.

As new flags were being waved back home, Phuong Van Bui, her husband, and their children traveled from the Philippines to Guam to the U.S. Being one of the earlier refugee families to arrive, processing procedures were brief; by April 30, the family was living with Fong and Kate Ha in an impressive home off Ocean Beach in San Francisco. Now, she insists, "the past is like a clsoed door that is locked. We have to prepare for our children."

WAR

Of course, forgetting can never really come to the parents in this family. She says, "From the first day I opened my eyes, I have been in war. I remember running from the north where I was born with my parents before Vietnam was divided. Three generations have died in war there. We are tired of it."

Speaking of war philosophically is something that can be done now, but the reality of blood and violence can never be put away. When two of her brothers were soldiers in Vietnam, "my children admired their uniforms and guns and respected them. But when each was killed, we didn't tell them, we only said they went on vacation. Even when the television showed news of the war, we turned it off. Now, the children miss their grandparents especially, but they don't know what this is all about. We never talk about war with them."

Because their children can escape war now, the family will stay in America and both parents say they will never return to Vietnam. The wife, though, realizing she ran from disaster (she worked for an American company there), doesn't think she has the courage to go back. The husband says they "fought for peace, but not for that kind of peace" that is there now. The two grew up with parents who taught them to be loyal to the South; now, there is no way either would consider returning. "We are afraid to face that thing again."

Starting all over is not new to either Phuong Van Bui or her husband. Both have experienced total loss before, so life in America simply means to try again. They had heard before that America was "a good nation, big and beautiful," and so far nothing has dispelled that. "People have been very nice, we haven't seen people bad to us at all." Both want citizenship for the entire family and hope that "Americans will become proud of our children."

Already, she has found a part-time job typing, but Le Vynh Hoan hasn't had even one offer. He concedes that his limited English prevents him from working as a bank manager as he did in Saigon, but he hopes that soon a job that takes advantage of his background turns up. If not, he will take anything. A friend of his who was a judge in Vietnam, for example, only expects to get labor work here. There is a tradition of immigrants getting the garbage in the United States, and Le Vynh Hoan knows it. He can accept the situation, however, as he reasons that nobody here knows him, so nobody will mock him if he takes work far beneath his upbringing.

DISTRESSING

Ironically, while Le Vynh Hoan can resign himself to those "rules" in the U.S., it is distressing how many Americans resent his being here. Along with the other Vietnamese, workers see him as a threat to their jobs. Phuong Van Bui answers that dilemma, claiming that "the refugees are just an excuse for some lazy people. Employers always have a higher priority for residents, so if they're good workers, they will stay. In Vietnam and all countries, it's the same: all companies want to hire good employees, whatever color they are."

In Saigon, divisions in color and race were just as apparent as they are here. Vietnam has millions of ethnic Chinese who are called Vietnamese, but Phuong Van Bui swears that "*we* can tell the difference." Furthermore, Saigon's Cholan dwarfs San Francisco's Chinatown, for in this district of over 500,00 people, many Chinese choose to live apart from the city's main population. She adds that "even within Cholan, there are many different kinds of Chinese. They have their own segregated cemeteries and restaurants, and the place looks like Hong Kong."

CHINESE

Actually, there is a very good relationship between the ethnic Chinese and Vietnamese otherwise. In fact, Le Vynh Hoan admitted that "half my bank customers were Chinese. They do very good business; without them, we wouldn't have any money."

Le Vynh Hoan's last picture of Saigon is of a confused, but confident city. "Up to the end, people were going to the moveis or to restaurants. The war was 40 miles away and the government just told us to fight hard because we were in a good position." She expressed surprise that Vietnam fell so suddenly. "On the news, we saw that things were bad, but we didn't think everything would happen so soon."

SCHOOL

Now, in more ways than one, the "future generation" is here. Because she speaks English well, she has worked with her American sponsors to start a school for refugees who live in the area. The free school is named, in Vietnamese, "The Future Generation." It is directed at parents who need help and information in adjustment or communication, and at refugee children who must learn about where they came from, and to prepare them for what's ahead.

The school meets in the family house now, but she plans to ask for a public school classroom later on. There are ten children between 6 and 14 years old in the school now, but as more fmailies move into the city, the class will grow.

Ultimately, the goal is to help make the children "good American citizens," and to enable them to decide for themselves about everything that happened in Vietnam. She repeats that "our generation is finished," but she is glad that "the Vietnamese will not have their families broken and their children dead anymore."

Uno Urges Speedy Refugees Release

SAN FRANCISCO — Some 200 public officials and representatives of community and volunteer organizations from throughout California attended Mayor Joseph Alioto's San Francisco Research Planning Conference on Asian Immigration June 24. Most of the conference was focused on the resettlement of the Southeast Asian refugees.

In opening remarks, Edison Uno, lecturer at SF State University, cautioned the audience that the fate of the refugees is inextricably tied to the Asian-American community at large. He predicted that many of these refugees will face the same employment, social and mental problems that afflicted Japanese-Americans coming out of the World War II detention camps. He urged the federal government to take speedy action to release the refugees so they can lead normal lives in America.

Mayor Alioto expressed his shock at California state officials who "do not want to accept the Vietnamese because they are a threat to the job market." Zeroing in on Secretary of Health and Welfare Mario Obledo, Alioto commented, "I can't believe some of the things coming out of the mouth of Obledo—a man whom I respect."

Later in the afternoon, workshops were held on the administration of justice, education, health, housing, intercultural communication, and manpower and economic development. But the mayor's conference was criticized by Asian American representatives who said that the Asian American community had "very little input" into the planning of the conference and asked why those Asian Americans most directly involved in the delivery of services to immigrants were not included in the program. The conference, they concluded, "was non-productive because the agenda was so loose, without any specific, concrete direction."

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金山客曰： 請勿以爲貴，實百年間通貨膨脹所致也。

三歲董事

沙地阿拉伯國投資倫敦一銀行，獲百分之廿五股權，指派該國三歲王子担任該銀行董事。

金山客曰： 可惜該「董事」尚未「懂事」。

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西貢學生，反對「花花公子」什誌在市面出現。

金山客曰： 實毋須多此一舉，蓋西貢之「花花公子」俱變難民到美國來矣！

時款

密矢近省一人郵寄大衣，十年後方收到。

金山客曰： 按照時裝循環之道理，十年前大衣至今又成時欵矣。

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日本向阿拉伯國家，推行食水換汽油計劃。

金山客曰： 同是水也，不過乃給人食與汽車食之分別耳。

赤足

紐約省議會通過，結婚儀式不限服裝，赤足亦可結婚。

金山客曰： 中國早有「赤」繩繫「足」之說。

伊咳笑○○○ 現場錄音

吹脹

老板：阿福，乜你做緊工都瞓着覺呀？快醒來！

阿福：（驚醒）吓？老板，有乜吩咐？

老板：你天日唔駛上工嘞！

阿福：天日唔係假期，你有冇攪錯呀？

老板：我係叫你執包袱呀！

阿福：乜老板你出門咩？你向來係帶皮篋嘅，點解呢次帶包袱呀？

老板：（大怒）你同我滾蛋！

阿福：好，老板，我即刻同你煲個滾水蛋！

短聞

＊出土文物展覽 特設巴士來回

（本市訊）中國出土文物公開展覽于六月廿八日（星期六）上午十時開始。華裔贊助展覽委員會，特別安排由華埠至展覽會專程巴士。每日由士德頓及企李街上午九時卅分及午十二時卅分二班，回程爲下午一時卅分及四時兩班。收費與通常巴士相同。巴士站有華人義務服務。

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學校性教育

自一九七二年，健康福利局於三藩市教區裡，實施防止性病和早婚的青年性教育計劃。這項計劃，是在課室和當地的醫療機構間實施。

最近，已發覺以外國語爲第一語言的年青人，於此項計劃中受益不淺，故決積極製作雙重語言的教材和訓練師資。上一期是父母聽見愛女有喜後的感想，這一期我們繼續刊登其女兒所說的一段話。其目的在於引起關心性病和早婚問題者的注意。有興趣者，可致電話三六二—五七二八，轉內綫三〇〇與謝啓基君聯絡。

＊　＊　＊

我在這六個月內就要做母親了！現在，我高興嗎？我不知道！我認爲多數的未來母親，都會爲她的第一個孩子而高興。但是有一件事我是知道得很清楚……我從來沒有準備在生命中的這個階段裡做母親。

家裡的人，都因我的事情而煩惱。爸媽認爲我之有孕是丟他們的臉。這亦許是眞的……但他們過去爲什麼不好好的照料我，現在才這樣的關心呢？剛是十五歲，未婚而已有孕的是我，而不是他們……她們從來都只是做工！做工！做工！難得在家裡。我和他們見面的時間極少，簡直是連談話的時間都沒有。

過去，我自覺和其他的學童不同。自從移居美國，我就嘗試向其他的人看齊學習。我們在學校裡做同一的遊戲，看同樣的書，一樣的電視節目。說話和動作都是一樣，然而，我總覺得還是有那不同的地方。

我曾經對爸媽說及這種格格不入的感覺……而他們却只是不着邊際的說：「我們現在居住在美國，但我們仍是中國人。」這樣的回答有什麼用呢？我亦知道是身居美國，亦知道自己是中國人。同時，更知道在美國，每一個人都應該是平等的……美國人，我亦就這樣地盡量做到成爲美國人。

數年前，我開始和一些貪玩而又神氣十足的有趣的年青人來往。學校和街坊的舞會，我們都參加，自己亦開派對，盡情的玩得暢快。不過初時我還不習慣於做一些年青人所做的事情。過了一段時間之後，亦就和他們一樣，吸烟，說幾句粗言穢語，半點兒亦不覺得難以爲情，和他們已是很合得來了。

從來的情形發展得更爲嚴重了，有些青年朋友開始喝酒，或發生性關係。我們看電影，對於性生活都認爲是無害而很有趣的事。

有一天，我的男朋友佐治要我和他睡覺。當時我想：如果拒絕他，他會將我看成什麼人呢？一時間正在把持不定，但我又可以和誰商量呢！爸媽？不！不可以！我已知道他們將會怎樣回答。我的朋友？亦不行！我亦知道他們所回答的將會是我意料中的那句話。所以我要自己決定。而佐治不斷地催促，他非常英俊……我亦喜歡他……我若拒絕，又恐怕將會失去他。

性交並不是什麼大不了的事，有時雖使我快樂，但有時却不。我清楚地知道一件事：事實證明我自己和其他的女孩子一樣—包括蓮達·詹森在內；是未婚而已有孕的年青人。如果在數年前或數日前，我就已明白現在所知道的，那麼，情形就不會這樣。現在，我才知道爲什麼其他女孩子和我有所不同。

短聞

＊中華文化基金會聘江青女士授舞

（本市消息）中華文化基金會爲提倡中國民族舞蹈，特自七月廿二日至八月十五日舉辦中國古典舞蹈及民間舞蹈訓練班，邀請江青女士由紐約來本市專任教授之職，務使本市青年有志學習中國舞蹈文化者，在短期內獲得中國古典及民間舞蹈之基本技能。

江青女士爲著名中國舞蹈家，七歲開始學舞，十歲即被選拔進北京舞蹈學院，苦練六載畢業，在國內各地表演，後在香港及台灣主演電影及教授舞蹈，五年前來美國，數度在各大城市演出，并在大專院校舞蹈班任教，亦曾在本市華埠女青年會及中華文化中心主授中國民族舞蹈，現定居紐約，此次中華文化中心情商江青女士前來灣區表演，并聘爲中國古典舞蹈及民間舞蹈班專任教授，機會難得，盼有志學舞青年萬勿交臂失之，請速向中華文化中心報名，電話九八六—一八二二，地址：乾尼街七五〇號。

＊屋崙社區計劃員

屋崙人力發展訓練計劃，現徵聘：㈠教師，需有成年教育經驗。㈡訓練員（就業指導員）。㈢社會工作聯絡員，需有社區和社會服務經驗。

凡應徵者，需操流利英語和廣東話及能寫讀中英文爲佳，請寄履歷書前往屋崙華人服務社，第八街二百五十七號，截止日期爲七月六日。

（上接第十三頁）

他們亦曾經什麼東西都失掉。現在在美國，亦可以算是又再一次的從頭做起。方文嬌說她以前過去曾聽人家說美國是個又大又美麗又好的國家，這些話現在都已證實了。她說：「這裡的人對我們都非常之好。」她們夫婦，希望整個家庭中的成員，都能夠成爲美國的籍民，她說：「美國可能爲我們的兒女而嬌傲」！

目前，方文嬌已找到一份按時計酬的打字工作。而他的丈夫，則尚未找到職業。他自知英文程度不夠，不能找到像他在西貢時那種銀行行長的職位，但他總希望能夠找到可以施展他的專長的工作。否則，其他任何工作他都願做。像他一位曾在越南任法官的朋友一樣，到了美國之後，就只做那出賣勞力的工作。他認爲在美國歷史上，難民來美的，都是做那下等的工作，而他自信是能夠適應這種環境。

不過，這位何先生夠適應美國的國情，可是有許多美國人却厭惡他，這確是滑稽的事。因爲美國的職工們，認爲來美的難民，會威脅到他們的職業。關於這一點，方文嬌說：「難民每是給懶惰的人用來作爲藉口。要知僱主都是首先僱用本地的居民，如果是個好的工人，僱主絕不會辭退他。無論越南或任何國家，公司所要僱用的是好的職員，而不計較什麼膚色種族。」

在西貢，種族和膚色的劃分，亦一如美國。越南有數百萬的越籍華裔，方文嬌起誓說：「他們是什麼種族的人，我可以分辨出來。」還有，西貢的華人區—堤岸，比起三藩市的華埠，亦不知大多少倍，那兒住着五十萬的華人，而又有各自區分的墳場和餐館，看來就與香港極爲相似。

而實際上，華裔越人與當地土著的關係，亦很友善。何先生是越南人，他認爲他們在越南那家銀行的客戶，就有一半是華裔，而且都是極好的商人，要是沒有他們，他的銀行亦就沒有生意。還有，西貢有很多親北京的華人，何先生說：「他們並不滋事，而且我們之間能夠將政治和商務分開，所以不會發生什麼問題。」

何先生把行將失陷的西貢，形容爲「一個很混亂但却充滿自信的城市。」「直至最後，人們還是一樣地去看電影或上餐館。戰事在距西貢四十里之外進行，而政府猶在宣佈：我們處於優勢。」

方文嬌說，她對越南失陷得那麼快感到詫異。報紙雖然報導形勢惡劣，但却料不到政府軍這麼快就完全潰敗。他認爲最大的原因，是過於信賴一九七二年所訂立的巴黎和約。自那時起，美國開始由越南撤兵，而越南則內部的派系之見太深，黨爭劇烈，因而引致徹底的失敗。「不過，現在戰爭已經完結，但我們深知永遠是不能與留在越南的父母聯繫，因爲對他們將會不利。」

方文嬌她們這個家庭，從目前的情形看來，如果做父親的找不到工作，他們的生活將怎麼辦？不知美國政府應對他們應負起什麼責任？目前負責照顧的義務機構，又能照顧多少時間？她們此次來美，在旅途所遇見的，多是富有的難民，而後期來此的，則多是比較貧困的。所以方文嬌呼籲各界應先行救濟那些需要援助的人。而她相信自己的家庭，終必能夠自給。

她的英文極爲流利，現在和她的擔保人在住所裡開辦一間學校，以教育在該區的越南難民。這間免費學校，命名叫做「下一代」，目的在於指導年長的難民，以期能夠適應美國的環境，對於兒童，則教導他們認識越南。

這間學校現有六至十四歲的學生十人，方文嬌認爲難民陸續地移居到三藩市之後，學生的人數將必增加，所以她準備向政府請求撥給課室。

短聞

＊英語工作訓練班

屋崙華人服務社，現正接受對英語及工作訓練有興趣者之申請表，訓練班將會在一九七五年八月四日開始，學生每日將會接受訓練，期間大致爲二十四星期，每學生會收到政府津貼，一家之主，失業或持有工作能力以下之職位者，都可申請。申請者須有英語基礎，是永久居民或美國公民，及是屋崙市居民，凡申請者必須親自前往屋崙華人服務社，八街二百五十七號填寫申請表。

＊女子青年會辦暑期教育活動

華埠女青年會，將學辦一個暑期教育活動班，日期爲七月一日至八月八日，目的爲幫助華埠有學習英語困難的學童，此班每星期一至五，下午一至四時上課，十二時至一時，幷有午膳供應，每天課程有英文及康樂小組。

此外有旅行等活動，報名費十元，清貧學生可申請減費，現招四年至九年級學生，學額無多，如家長有興趣替子弟報名，請電話九八二—三九二二，或親自於七月廿五日晚上六至九時，到該會報名，地址爲企李街九六五號。

加省新社會服務計劃

加省政府現草擬一項社會服務新計劃，將在一九七五年十月一日至一九七六年六月三十日之計劃年度施行，此項新計劃將使加省居民包括個人及家庭或兒童等收益，增進生活福利。

社會服務提供諮詢及介紹等工作項目，如兒童或成年人之照顧及防護服務，健康服務，家庭計劃服務，成年人上門工作服務，職業服務，家庭贍養兒女津貼服務等，凡居住在加省居民，均可有資格申請上述福利服務，易言之，凡申請家庭福利，盲人福利，傷殘福利，補助福利之加省居民，均在新計劃中受益。

兒童日間照顧服務，家庭計劃服務，健康關連服務，兒童戶外服務，精神障礙及傷殘服務等，申請人合格條件如下：

兒童日間照顧服務—一家四口，其最高收入每年不超過一萬二千四百一十四元者。

其他福利服務—一家四口，其最高收入每年不超過一萬一千八百二十二元者。

家庭收入資格準則以其人口多少爲調整。

附註：除領取家庭贍養兒女津貼福利者外，其他申請兒童日間照顧服務者，需以其收入爲基數酌收費用，同時申請上門工作服務者，亦需酌付部份費用。

在未來年度所擬訂之社會服務新計劃，加省政府自聯邦政府所獲之撥款，最高額可能爲一億八千四百一十二萬五千元，新計劃全部所需爲二億六千二百六十四萬八千七百五十元，預算在新計劃年度所支出費用負擔分配如下：

聯邦政府一億八千四百一十二萬五千元。

省政府四千六百零八萬六千二百五十元。

縣政府三千二百四十三萬七千五百元。

對於新計劃之詳細情形，可電（八〇〇）九五二—五二六〇查詢，或函沙加緬度埠P街七一四號加省衞生局第三九八號房社會服務分部索取詳細計劃書。

如省民對新計劃有任何意見，可由七月二日開始至八月十五日期間致函上述機構提供。

有關新計劃之公聽日期與地點如下：

羅省—南布律威街一〇七號第一一三八房。日期七月廿八日（星期一）由下午一時至九時。

山姆咕—扶蘭街一三五〇號，日期七月廿九日（星期二）由下午一時至九時。

沙加緬度—P街七一四號，日期七月卅一日（星期二）由下午一時至九時。

三藩市—麥阿拉士打街三五〇號第一一九四房，日期八月二日（星期六），由上午九時至下午四時。

斐市拿—瑪利波沙街二五五〇號第一〇三六房，日期八月六日（星期三）由下午一時至九時。

越南難民訴心聲

（本報專訪）四月廿一日（星期一）上午十一時，方文嬌的僱主對她說：你可於下午一時乘搭C一三〇式的運輸機離開西貢。以時間計，剛好有兩個鐘頭可以給她作逃難的準備。

所以她找到了丈夫和四個子女，並將重要的文件交給她的父母之後，在行前就再沒有時間和親友們說聲「再見」！甚至不能將那貯藏於二十五里外的保險箱中的財物帶走。

她們僞裝美國商人的兒女，於匆惶中通過越南的四個檢查站，安全地走進那寒冷而又人群迫擠的機艙，讓一架C一三〇式的飛機將她們和機上其他的人一起載走。而在她們離開西貢的十個鐘頭之內，阮文紹便宣佈辭職，讓共產政權掌握越南。

當新的旗幟正在昇起，方文嬌她們一家已從菲律賓經關島而至美國。她們是最先抵美的越南難民，入境手續的辦理較爲快捷。四月三十日，這個家庭被夏氏夫婦接至三藩市海洋灘一間很幽雅的住宅，和他們一起居住。方文嬌說：「過去好像是一已經關鎖起來的門，在，我們要爲兒女作其他的準備。」

當然，方文嬌和的丈夫，是永遠地不忘記過去的事情。她：「自我睜開眼睛的一天，就不能逃避戰的威脅。我在北越出，於越南分裂之前，父母一同逃難，我們代人之中，都有在北死於戰禍的，所以我深恨戰爭。」在失意新的希望交集之中，的丈夫何先生强調地：「我們這一代已經了，我們一定要準備最好的給我們的孩子接着，他又憂鬱而低地說：我們已失去了母、財產和榮譽。」

南越失守，使她失去了國家，方文嬌：「猶如下棋，如果方是智均力敵，而其的一個却輸了，則他本上就不能用什麼來掩飾的籍口，所以我深切地知道自己是失者。」她又說：「南猶如一片掉在水裡的包……起初是浮在那，可是，緩緩地却就解而消失了。」她們現在已能夠從容地以哲理來談論戰禍了。但是，血和暴力的慘酷情景，永遠是不能忘却的。方文嬌有兩個兄弟在越南的軍隊中服役，她的兒女都很尊敬他們，尤其是羨慕他們的戎裝和佩槍。當她的每一個兄弟被殺時，方文嬌都沒有告訴她的兒女們，而只是說舅舅到別處渡假去。當電視在播映戰爭的情形時，她們夫婦亦不讓兒女看，而將電視機關閉。現在孩子們特別思念祖父母，但她們從來不與孩子們談及戰爭的事情，使他們不知道戰爭到底是怎麼一回事。

已經脫離戰禍，這個家庭，可以在美國定居下來了。這位何太太方文嬌女士，過去在越南一家美國公司任職。她不相信自己會有勇氣再回越南去。而她的丈夫則說，他們會爲維護和平而奮鬥，但不是現在越南這樣的和平。父母教導他們要忠於越南，但現在，却沒有什麼希望可以使他們回到越南去，他說：「我們怕再面對那樣的東西。」

在方文嬌和他的丈夫來說，他們是慣於從頭再做起的。在以前，

（下轉第十二頁）

羅省
華永生殯儀館
Wah Wing Sang
Funeral Corp.
MORTUARY
611 Sunset Blvd. (cor. Hill Place)
Los Angeles, Calif. 90012
日夜電話：(213) 628-1281
製殮師　梁葉開
美國羅省華人唯一
本館新張　冬暖夏涼
禮堂寬廣　製殮優良
先友遺體　辦理週全
倘承委託　服務妥當
首創第一間殯儀館

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美國銀行
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萬華大厦分行
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（上接第十五頁）

期又受西方文化所同化，因此造成今日現代之日本。而中國則永遠不會被西方文化所同化，目前之現象只是歷史重演，中國文化包涵與吸收西方文化而已，將來中國文化會產生新的內容，但與原來之西方文化絕不會相同，等於印度之佛教被中國文化吸收一樣。

此處是要指出中國出土文物中之北齊（公元六世紀）之「如來說法像」（編號二四六）及元朝（公元十四世紀）燕京之「觀音像」（編號三六二）都是中國包涵外來文化之物證。餘此類推，基督教可以同化羅馬帝國，但却不能同化中國，雖然中國向來沒有排斥外來之宗教或思想。

（乙）海外華人對出土文物展覽之觀感

若我們了解中國文化的歷史發展過程，則可以見出不但基督教義不能同化中國，共黨思想亦一樣不能取代中國文化而使中國本土文化湮沒，現代西方之宗教或思想之大量輸入中國之現象，只是中國文化爲了解決生存問題再度吸收外來文化而產生一套新的生存方法。這套新的生存方法最後將變成中國文化的一部份，而非取代了中國文化。

很多海外華人，有反共政治立場的，只曉得主觀地喊口號，宣傳共黨毀滅中國文化，欲利用中國人對舊文化的感情來反對中共。這些海外的反共華人本身實際上不明白中國文化的歷史發展過程。另一方面也有很多海外華人，有親共政治立場的，自我陶醉，以爲共黨思想可以永遠入主中國，成爲萬世不拔之眞理，也一樣未能了解共黨思想對中國文化所作有限的歷史作用。此外，也有一些沒有政治立場，而眞正關心中國傳統文化的海外華人學者，例如香港的唐君毅與勞思光教授，比較具有影響力，但他們排斥西方之共黨思想或共產主義的態度，與中古時期儒家排斥印度之佛教思想相似。雖然學者較少政治偏見，但他們一味以傳統的道德標準來判斷共產主義對中國之價值，亦流於主觀，忽略了人類學家及社會科學家所研究的文化及歷史的「功能」。因爲任何一套思想能否存在及是否被人接受，往往不在乎主觀的道德判斷，而在其客觀的功能。反之，古代思想與文化之興亡，亦可作如是觀。

（全文未完，下期續）

White pottery tripod Kuei (pitcher) (c. 4,000 years ago)

三脚白陶龜（壺）

短聞

＊亞拉美達縣設華語法律援助

亞拉美達縣有法律援助署爲有各種法律上需要而入息低微，無力負擔律師費用者免費服務。

該署西屋崙辦事處（2357 San Pablo Ave., Oakland）每日有精通國、粵、滬、台山語職答覆各僑胞電詢（四六五—三八三三）有關各種法律問題，逢星期一、四且接見僑胞，以便詳談，如失業津貼、汽車意外的控告、租屋契約之紛擾、分期付款購物問題、個人受傷之辯護、甚至離婚案等，歡迎僑胞盡量利用此等服務。

＊三藩市警察局通告

加州居民凡因暴力罪行直接受害者（身體傷殘或死亡），或者是由受害者供養生活的親人，若曾以私人款項爲該次事件支付醫療或治喪費用，可向加州政府申請補償。申請補償的地方是加州管理局，英文地址如下：

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Victims of Violent Crime Program
State Board of Control
State Office Building No. 1, Rm. 102
Sacramento, California 95814

電話：（九一六）四四五—一五四〇。

＊＊請注意：申請補償者須在事件發生後一年內辦理手續。欲知詳情，可致電（四一五）五五三—一五一一三藩市警察局罪行受害者聯絡員（Victim of Violent Crime Liaison Officer）或到各警察分局查詢。

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＊＊＊＊＊

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我看出土文物展覽

張衡之

（編者按：本文作者爲堪薩斯州一大學教授，在堪薩斯城看到出土文物展覽。本文過長，分四期刊出。）

（續上期）

㈡文化之持續性

世界之古代文明發達時期，雖有較早於中國者，例如巴比倫、埃及、印度、與希臘等，但它們「前無古史，後無以繼」，一一湮滅。唯有中國自夏朝開始（公元前二千一百年），上繼「龍山文化」之新石器時代，下開商，周之鐵器及銅器時代，以至春秋戰國秦，歷史文化不斷發展，中共所展出之文物，都是極有系統之證據。此種文化之持續性，是中國文化所特有者，在未有今日中共之系統性之物證之前，中國早自公元前一百年已有司馬遷之系統性之歷史記載，現在之物證只是進一步證明中國原來正史之可靠性而已，世界其他任何古代文明不但缺乏有系統之歷史記載，而且從未有過如中國今日之實物證據之系統。欲研究人類文化與社會之長期發展規律，中國可謂是世界上碩果僅存的一個完整系統。

人類學家與社會科學家在研究「文化進化論」與「社會進化論」的時候，都沒有辦法解決一項重要的問題，就是每一個文化的發展，是否必經「興亡」之過程？爲何世界其他古代文化湮沒，而中國古代文化則獨存？中國文化爲何能夠繼續發展而不致湮沒？本文不打算解答這些大問題，但只是指出出土文物在這方面之重大意義及潛在之重大作用。

㈢文化之包涵力量

很多人把文化之「同化作用」與文化之「包涵力量」相混而分不清楚，其實二者有分別：「同化作用」是指某一比較高程度之文化取代比較低程度之文化，例如希伯來文化之基督教義取代了原來之羅馬文化。或者某一原始民族全盤接受一種新文化倒過程。文化之「包涵力量」則不同，中國在來作爲其本身之文化，例如日本在中古時期全盤接受中國文化便是。所以「同化作用」是指某一文化佔優勢之一面世界歷史及文化史上從來不會被其同化，却會經「包涵」或「包容」多種外來之文化而成爲中國文化之一部份，雖然多次受到外來文化之刺激，中國文化不斷產生新的內容，但從未曾遭外來文化取代本土文化，這種文化的「包涵力量」便是中國文化之眞正偉大處，例如印度之佛教從東漢開始傳入中國，而大盛於兩晉南北朝及隋唐，但始終不能取代中國原來之本土文化，反而使中國文化新生出宋明之理學，便是吸收容納了外來文化之結果，因此最使人類學家及社會科學家驚異之處，就是中國文化「無所不包」，向來極少排斥外來文化，所謂「道並行而不相悖」中國文化有更大的發展。

很多人擔心中國文化在現代將會衰落和湮沒，而中國將會完全被西方文化所同化，這是他們不明白中國與日本的分別，日本自從中古時期被中國文化所同化之後，到了十九世紀初

（下接第十四頁）

Ying-Ching Statuette of Kuanyin, Yuan Dynasty

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統計數字顯示華人移美情況

根據美國國務院所發表的一項紀錄，可看到目前華人移民來美的一般情況。

現行移民法規，中國出生之移民，每年限額爲二萬名，香港出生之移民限額，每年僅爲二百名。本報現接獲美國國務院簽證部公共服務處主任多布靈卓的一份報告書，指出截至一九七五年一月一日爲止，中國出生及香港出生之各類移民申請人數如下：

(一)中國出生者

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第二優先移民（永久居民之未婚子女及配偶）共五千四百五十三人。

第三優先移民（特殊技能人材）共一千一百四十六人。

第四優先移民（美籍民已婚子女）共四千八百七十七人。

第五優先移民（美籍民之兄弟姊妹）共一萬七千五百六十六人。

第六優先移民（美國所需要之熟練或非熟練工人）共三千三百零四人。

非攤額移民共六千三百一十五人。

(二)香港出生者

第一優先移民共三十二人。

第二優先移民共八百六十六人。

第三優先移民共四百一十四人。

第四優先移民共二百二十九人。

第五優先移民共二千六百七十二人。

第六優先移民共三百二十九人。

非攤額移民共二百一十四人。

上述各類移民之申請人數，係根據美國國外領事館之統計數字而來。至於第七類優先移民，乃屬難民身份者，則未有統計數字發表。

＊中國名舞蹈家江青，應中國文教舞蹈會邀請，前來灣區表演，及及金典及民間舞蹈班。圖爲江青基古化授伴之美姿。

Chiang Ching (left) and partner.

社論

支持法庭雙語法案

美國大憲章第五及十四項修正法保證國人在法庭審判程序中獲得平等待遇。

美國聯邦最高法院履履判決謂若犯人不明瞭法庭審判程序，則不能成罪；還有，若罪名已經成立，則可上訴翻案。

理由是法律不應因人的理解力來分別不平等待遇國人。法律名詞之深奧，人所週知。一般美籍華人的英語程度不深，加上法庭氣氛緊張，法官律師措詞繁奧，一入法庭已覺張惶失措。根本不明瞭審判程序是什麼。所以，可以說，不諳英語的人未能獲憲法中所應諾的平等待遇。

加州上議員約翰吞尼提議的雙語法庭法例規定聯邦法庭所有民事或刑事案件中，如果主控或被控方面不懂英語，必需有即席翻譯，幫助他們明白法庭程序及案情。

華埠各社團，包括三藩市法律援助會的華埠移民法律小組及華人就業協會，紛紛贊助此項提案。

上星期，此項法案已由參議院通過。現在正待衆議院採取行動。本報呼籲讀者函請本區的聯邦衆議員申明華裔及其他不是用英語爲基本語言的弱少民族的需要，讓各色人種在我國法庭裡獲得應有的平等待遇。

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